

THE LIFE DIVINE

hundred and is therefore less than the hundred. He contains the hundred, is one in all the hundred. One in himself, he is one in the many and the many are one in him. In other words, Brahman in his unity of spirit is aware of his multiplicity of souls and in the consciousness of his multiple souls is aware of the unity of all souls. In each soul he, the immanent Spirit, the Lord in each heart, is aware of his oneness. The Jivatman illumined by him, aware of its unity with the One, is also aware of its unity with the many. **Our** superficial consciousness, identified with body and with divided life and dividing mind, is ignorant; but that also can be illumined and made aware. Multiplicity, then, is not the necessary cause of the ignorance. Ignorance, as we have already stated, comes in at a later stage, as a later movement, when mind is separated from its spiritual and supramental basis, •and culminates in this earth-life where the individual consciousness in the many identifies itself by dividing mind with the form, which is the only safe basis of division. But what is the form? It is, at least as we see it here, a formation of concentrated energy, a knot of the force of

consciousness in its
movement, a knot maintained in being
by a
constant whirl of action; but whatever
transcendent
truth or reality it proceeds from or
expresses, it is
not in any part of itself in manifestation
durable
or eternal. It is not eternal in its
integrality, nor
in its constituting atoms; for they can be
disintegrated
by dissolving the knot of energy in
constant